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WAR!

Why Not?

BY
FREDERICK M. CORCORAN

MUGGING

THE KAISER
AND HIS PALS

BY
FRANK URBAN

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“HELP THE RED CROSS”

THE AMERICAN CONSTITUTIONAL ALLIANCE meets every Friday evening at 8 P. M., at 117 West 132d Street (near Lenox Ave.), New York City, for discussions on the Geometric Tax and kindred subjects. All sober-minded and patriotic persons, interested in maintaining our Constitutional Government and supporting those morals which demand purity and honesty in legislative enactments, holding that Socialism and Bolshevism are not only inimical but destructive to our ideals of Americanism, are most cordially welcomed.

Send stamps for five books—"War! Why not?" "Dynamic Democracy," "The Menace of the I. W. W." "Americanism" and "Socialism." Ten cents each.

MUGGING

THE KAISER AND HIS PALS

PART I

We are at war with the most damnable cut-throat that ever lived; with the biggest rough-neck of which history has any record; with the greatest outlaw that ever left his footprints in the sands of time.

This war was forced upon us by an Imperial idiot, by an Aristocratic pediculous, by a Royal lunatic, by a Monarchical maniac—Kaiser Will-Hell of Prussia, the Beast of Berlin, the Royal bum of Germany.

A God-forsaken, heathen-stricken and benighted Prussian Prince, with a paralyzed arm, a diseased brain and a withered soul, has plunged the world into a catastrophe of a hideously grim reality—war.

There can be no substantially abiding peace until this Lucifer of dynamic German Kultur—Schrecklichkeit—is taken by the scruff of the neck and the seat of the pants and his dirty, rotten, stinking, putrid carcass is cast into the Rhine river, or he is hung beneath a Linden tree in Germany, or made a prisoner in Belgium with King Albert as his keeper, or guillotined in Paris.

We will have peace when the moustache of this Satanic vulture is combed down instead of up and the Stars and Stripes shall fly in victory's name from every flag-pole over every castle upon the Rhine.

Old Glory has never yet touched the ground. We have unsheathed the sword for justice and for humanity, in defence of our nation's honor and the safety of civilization. That sword will never be returned until Germany is beaten and might and force are no longer the measure of right. We have never lost a battle. We will and must win this battle. We cannot lose; we have never lost.

Some simple-minded ginks in this country think that the Teutonic Tumble-bugs are going to win because they stick it out so long. Take it from me, the guy who is so intellectually obtuse as to think that Germany will win is a simple-minded boob. We are bleeding Germany to death. Even Macbeth had his Macduff and Caesar had his Brutus. When the war is over Wilhelm Hohenzollern will look like a sick cat that was out in the rain all night. "Die Wacht am Rhine" may yet have to be changed to "Die Schlacht am Rhine."

On what doth this Kaiser feed that he has waxed so brazen, so mendacious, supercilious, presumptuous, so egotistic and so rapacious?

Behold him riding on his firey stallion, faster than the fastest horse in hell. There he sits, that hound of hell, on his spirited steed. He addresses the Germanic army, the rapers of women, the massacrers of children, the devisers and users of poison gas, curtains of fire and divers other contrivances of hell. What does this plenipotentiary of hades say to the ambassadors of hell? "I and God are in this battle." Yes! "I" come first and God comes last. "I and God." Did you ever hear of such a ludicrous exhibition of exaggerated egotism? Every time the Kaiser sees the Devil he thinks it's God. Methinks he is afflicted with mental astigmatism, causing him to suffer mistaken identity.

He sits four thousand miles from here upon a vermin-infested throne, beneath a moth-eaten, worm-eaten, mildewed, cankered and louse-ridden crown—surrounded by the Potsdam gang, the Junker pirates, and the Prussian huns. He violently itches with an insatiable ambition to materialize the dream of Hannibal, of Alexander the Great, of Julius Caesar and of Napoleon—the dream of world-wide dominion.

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The Kaiser as a real-estate crook is trying to rival William the Norman Conqueror. This agent of the Inferno has drawn his sword and run amuck and seeks to reign supreme. We are fighting Teutonic militarism, German autocracy and Prussian bureaucracy.

The fundamentals of Democracy are threatened, the essence of civilization has been outraged. Beautiful Venice and peace-loving Belgium have been raped. The grandest works of priceless art have been ruthlessly shattered.

The most magnificent cathedrals have been perforated with German shells. Northern France lies desolated. Serbia, Poland and Roumania are shambles. Russia has been betrayed and seduced by the intellectual legerdemain and the camouflage of German Kultur.

Thousands of our boys are "over there" now. Millions more are going "over the top."

"They won't come back until they're through over there."

Mere prayer will not win this war, applause will not win it, oratorical pyrotechnics and elocutionary paroxysms will not win it.

What we need is life, force, action, spirit, vigilance. In other words, molasses.

If we don't get some pep we will die of the pip.

Our boys are now in action in the very trenches. Some are giving their arms, their legs, their eyes, their blood—yes, their very lives. Every thrift-stamp helps to get a War-Saving Stamp, and that means one more hair out of the Kaiser's moustache.

Every fifty-dollar Liberty Bond means another nail in the Kaiser's coffin. Every hundred means another Hun dead. This is a war against an anachronistic form of government.

We must fight and fight and fight until we win. Those at home constitute the second line of defense. The second line is as important as the first line. The two lines are complimentary. One cannot exist without the other.

Those who cannot wear a uniform and must stay at home have sacred obligations and serious responsibilities to execute. "Government of the people, by the people, and for the people" cannot become a living,

monumental, concrete and international reality until the Kaisers and Queens, the Czars and Sultans, the Dukes and Princes, the Counts and Counts-of-No-Account, and the Royal bums and loafers including the whole gang of blue-blooded, aristocratic, snobbish pieces of monarchical antique furniture are cast in the junk heap and the common man rules.

PART II

When the governments shall derive their just powers to govern from the consent of the governed, then swords can be turned into plow-shares and pruning hooks. Then liberty will walk the streets of the world bold and unafraid. Then we will have the dawning of the day of international human liberty—the belated coming of the Prince of Peace, the fulfillment of the dream of Tennyson, “the federation of the world, the parliament of man.”

But to-day we are fighting to defend the ethical growth of two thousand years. Everything that God looked upon and was well pleased with, is being desecrated and devastated by the hordes of barbarians. The Kaiser told Gerard that Germany would stand for no nonsense from us when the war is over; and by the eternal God, we will stand for no Kaiser when this war is over. The Kaiser broke the people and made war. The people will break the Kaiser and make peace. Think not that this war is only across the big pond. Right here in these United States we have a lot of friends of the Kaiser, who go around with their egg-shaped heads, phony pompadours, melancholy looks, soft-collar shirts and big black neckties, vomiting forth their diarrhetic diatribe. They preach treason and sedition, shout “to hell with the flag” and “to hell with the government.” They seek to discourage enlistment and endeavor to encourage desertion. They are as welcome in this nation as a pork chop is in a Jewish restaurant or a beef stew in a Catholic family on Friday. They are the unpatriotic element in this country. A bunch that is ninety-nine per cent patriotic is just like a fish that is ninety-nine per cent fresh. You can only notice one per cent of it and that don’t smell good.

That one per cent is the half-starved, brain-shrivelled, lickspittle, blatherskite, mountebank, atheistic, demagogic, Socialistic, anarchistic, pussy-footed, white-livered, chicken-hearted, yellow-streaked conglomeration of hypocritical, intellectual job lots, who plague the moral world like small-pox, and scarlet fever plague the physical world.

Some of these pseudo, shyster, high-browed and crack-brained philosophers were born in this country, but most of them came from foreign shores. They brought with them a philosophy that had its birth in the rat-holes of European civilization.

These offshoots from the pest-holes of Europe came here of their own free will. Nobody forced them to come here. They heard this country heralded trumpet-tongued from the house-tops to the farthest ends and innermost recesses of civilization as "the land of the free and the home of the brave," as "Columbia the gem of the ocean," as a haven of refuge for the down-trodden and oppressed. If they thought that they made a mistake in their choice, why did they not pack up their bag and baggage and go back from whence they came and enjoy the luxuries they had before they saw America?

They came here and they enjoyed free speech, free press and took advantage of our liberties and opportunities. They saved up their money by living below the standard of American living. They lived on a hunk of rye bread, some black tea and a herring. Then they were wont to go on board a ship, put their fingers to their nose and have the brazen effrontery and unmitigated audacity to tell us to go to a place where ice-cream, snow-balls and skating is unknown and impossible.

Throughout this land you will find that species of characteristic, typical Socialistic, anarchistic soap-boxer. The only use they have for soap, is the boxes the soap comes in.

Friends of the Bolsheviki, they are the ilk that claims to have sprung from the soil. They must have taken some of the soil with them when they sprang. The war is over here as well as "over there." If you hear a suspicious remark and witness a suspicious action

on the part of any individual, make a note of the incident, secure the name and address of the party or follow him to secure information as to where such party is located. Send your information to the United States Department of Justice. They welcome such co-operation. The Department of Justice receives a lot of such information. They admit that most of it cannot be used and yet they welcome it because they and not you should be the judge of the value of such information.

The Kaiser has many friends in this country who are faithfully, conscientiously and diligently serving the weiner-wursting, sour-krouing, beer-guzzling, hot-dog gang of Germany.

Who is it that is sending our piers up in smoke, reducing our sugar refineries to ashes, dynamiting munition plants, burning our factories, setting on fire our grain fields, putting glass in bread, putting glass in candy, maliciously and wilfully wasting food, putting cocaine, heroin and morphine in the whiskey given to our soldiers and sailors, and who is it, I ask, that is poisoning our cattle?

It is done by the Huns, by Teutonic spies, by friends of the Kaiser. They should not be interned in prison, but they should be interned in coffins. Any man who says one friendly word for Germany should be shot, hung or sent to prison. We have in this nation a lot of those who have a divided allegiance, a twofold allegiance. They call themselves German-Americans. I mean the hyphenated American; the Dr. Jekyll and Mr. Hyde American. The type of now you see it and now you don't. When you think they are, they're not, when you think they're not, they are.

Did you ever go in a street car, or did you ever go out in public and see a fellow reading a German daily paper? Did your blood boil at the sight of it? Did you feel like going over and tearing it out of his hands? Did you ever feel that way? Well, if you did then you are an Americanized American—at least that is an evidence of it. I would not patronize a man who sells German papers. You don't have to patronize a man who sells German papers. Do you think that a man who sells German papers is worthy of the

patronage of loyal Americans? Do you think so? Well, I don't. We want one country, one flag and one language—the English language. We want the good old language of the U. S. A.—we love it and we cherish it. Let us hope to see the day when seditionists and treason-mongers are dealt with more drastically and stringently.

Every person who directly or indirectly interferes with the military operations of the United States, or who by word or act attempts to interfere with the unity, efficiency and integrity of the Allies, should be handed over to the military authorities and if found guilty, should be taken out at sunrise, lined up against a stone wall and shot by a firing squad. Germanism is an insidious disease that runs to the marrow of the bone, sometimes to the third and fourth generation, like syphilis.

The I. W. W.—the Imperial Warriors of Wilhelm—are on the job. Billy Sunday said they were bums. B-u-m, Bum. Of course that is not a pedantic phrase, it might grate on the sensibilities of an intellectual snob, you see; it isn't indicative of a scholarly state of mind. It is a crude colloquialism. It is speaking in the vernacular—in current slang. The dictionary defines bum as a loafer. If a bum is a loafer and a loafer is a slacker and a slacker is a Socialist, then the Socialist is a bum.

Let me conclude with a little poem by Colonel Bunner, the President of the Toledo, Ohio, Stock Exchange. He recited this poem from the Land Battleship at Union Square. It is dedicated to the conscientious objector, to those who act like a lot of colonial dames playing bean bag in a weedy lot back of an orphan asylum. It is not as classical as *The Lady of the Lake*, or *Childe Harold*, or *The Raven*, or *The Rape of the Locke*, or *The Ancient Mariner*, or *The Song of the Shirt*.

"This is the tale of the mob I saw
Trying to defy the conscription law.
Bums in front and bums behind,
Bums of every conceivable kind.
Bums that were poor and bums that were rich,
Bums that were dirty and bums with the itch,

Socialist, anarchist, slacker and sneak,
Faces impertinent, brazen and weak;
Eager and anxious to hide behind
Any old skirt of any old kind,
Massed the steps of the City Hall,
Crowding and pushing until ready to drop,
Not an Irishman present excepting the cop."

So let's get on the job and consign the whole bunch into oblivion; let's relegate them into the limbo of the unknown; let's send them into innocuous desuetude. Now that we have stripped the Kaiser to his nakedness, revealing his true inwardness—this is the MORAL:

If the Kaiser is fifty per cent Mephistopheles and fifty per cent Lucifer cemented with brimstone—where does he get off?

PART III

These are tempestuously bellicose days. All hands are needed on deck. We want no shirkers, no slackers, no pikers and no rummies. What is requisite at this moment is action. The problem before us is a most simple one. Shall the accumulated moral growth of the ages survive and thrive, or shall an atavistic horde of cave philosophers obliterate such achievement.

It is pathetic to note the existence of Rip Van Winkle sophists who seem to be utterly oblivious to the appalling predicament confronting us. This nation is plagued by cloud-soaring theories advanced by bumptious venders of intellectual poison-gas bombs.

This gas was made in Germany. It was hatched, concocted and reared in Heidelberg University. It was labelled Socialism, and the Devil was well pleased and all hell smiled because it was made in Germany. Its meretricious adornments cleverly concealed its ultimate purpose. On the day of its birth the Emperor of Germany dined with his Satanic majesty. They winked at one another, occasionally they smiled, they talked at length and the pact was sealed.

It was agreed to spill Socialism around the world. Pacifism was to be its keynote.

"Peace, Peace, Peace! Nations of the world, lay

down your arms!" That was to be the litany of this wolf in sheep's clothing.

Socialism waxed fat in Germany and with it militarism grew faster and ever faster.

Socialism continued in its cleverly and fiendish designed plan in preaching peace, peace, peace.

Socialists of Germany boasted that the Kaiser could foment no war, command no army, and that he was taken as a joke.

The Kaiser with his sense of humor encouraged their delusion by the fact of his silence.

Then the psychological moment arrived and Germany heard the bugle of war.

The conspiracy of Hell and Berlin were productive. The nations were not prepared. Germany, the strongest Socialistic nation in the whole world was the most highly developed military monstrosity.

The consummate genius of German Kultur was summoned. The German people had developed with themselves a form of unconscious gullibility which found its source in the servile state. This gullibility was fostered further by the fact that German Kultur cultivated a fetichism of an obsolete form of government which was based upon the pseudo doctrine that the Kaiser was a relatively historical necessity.

The net result was that we were caught like rats in a trap.

But the secret of our strength lies in our ideals. Ideals that are not founded on a mess of pottage guaranteed by a servile state.

Germany is confronted with the inflamed spirit of fighters whose ideals are those of a free people and liberty-loving nations.

A certain species of anthropoids so typical prior to the advent of this war is rapidly becoming extinct.

The Pithecanthropus Erectus is indeed a quite interesting specimen in paleontology. But just before that ultra-mellow pimple of the Hohenzollern family took occasion to spill his puss of barbarism, we were sorely plagued with a tribe of mentally debilitated mutts, and remnants of driftwood.

We had with us the fop, the simp, the prig, and the coxcomb. We had with us that yellow-stain-fingered, crimp-stick-sucker who was wont to stand at the street

corners, smoke Meccas, eight rides to heaven for a nickel, and spit at an angle of forty-five degrees.

His education in reference to a philosophy of life was acquired from such imperishable classics as Diamond Dick, Buffalo Bill, Jessie James, Luck and Pluck, Work and Win.

Then, also, we must not forget that talcum-powdered, marshmallow-nosed, super-selfconscious damsel. The article that's powdered and puffed, padded and painted, rouged and shellaced, white-washed and cal-cimined, varnished and enamelled, with penciled eye-brows, tinselled eye-lashes, bella-donna eyes, spit curls, fly-by-night beauty spots, rats, switches, phony tresses, fake curls, even such as she, is emancipating herself from the spineless and vapid frivolity of a purposeless existence.

The painted doll is vanishing. War with its atmosphere of a serious demeanor is making extinct the fluffy-ruffle type of a veritable imitation of an Egyptian mummy. Myriads of those whose appearance suggested that they had been prepared by an undertaker—really they looked uncanny—the kind that if you kissed them you'd be apt to die of painter's colic or lead-poisoning; these are all a vanishing set.

The black-sheep of the family, the good-for-nothin', has become good for somethin'. He is in the army or the navy. He's a man's man now. He's a man amongst men now.

The girl? Oh, she's selling thrift stamps, or she's active with the Red Cross. She too is doing her bit. It's the makin' of a man and the makin' of a woman.

The whole country is assuming a distinct, martial and military atmosphere. We are all agreed that the Hun must be canned and that we will have no peace until we put the kibosh on the Kaiser.

We will have abiding peace when the Von Hindenbergs, the Von Tirpitzs, the Von Hertlings and the Von Bernstoffs have the aristocratic part of their name deleted—when we cut off the V-O-N. Their names will be deleted when their forces are depleted.

The days of Germany's defeat will be the hour of social redemption for the German people. Perhaps our beloved President Woodrow Wilson will then help them to establish a democratic form of government—

yes, indeed, if need be, we might even loan them Teddy for a while. At this moment, however, it is quite idle to indulge in speculations. The immediate task at hand is war.

That we are at war is a known fact to almost everyone, yet there are a few bipeds who act as if they were not wise to this fact. Really, some folks are so antediluvian, it would not be a surprise to me if they did not know that the Civil War was over. Then again, it seems to be a fashion amongst a certain class of people—a sort of a cussed habit—to speak of the prime Hohenzollern oasis as the Devil's disciple. I reckon they mean by that that he's "some hell of a feller."

Did you ever listen to a mentally debilitated mutt who vapors his commentaries in the form of surmises that the Kaiser will win?

Of course, you've heard of the beggar on his way to Vanity Fair. Then also, about the hobo with not enough Indians to nip a bloke in a Bowery somnolence emporium.

But say! By the way, did you ever accumulate a eustachean tube full of Cardinal Wolsey stuff? Remember how in despair that guy threw up his hands and said something about, "Oh, my God! Why hast thou left me naked and alone in this world?" Imagine the Kaiser. Talk about naked and alone! Why, he won't have a shirt to his name when the war is over.

We mean business. Long enough did we suffer humiliation, because we are a peace-loving people.

We were too proud to fight. Ah! But mark this and mark it well, we were not afraid to fight.

We were too proud to fight in the sense that our faith in the ethical development of civilization was so great that we hoped to come to an understanding by reason of instead of resorting to physical force.

But we had it revealed to us that we could not settle matters that way with the author of a deluxe edition of paganism and the ne plus ultra of savagery.

Promises were broken. Notes were regarded as scraps of paper—a sort of papier-mache. The Kaiser took up the sword and he shall perish by the sword.

Moral—He who spills a mess he can't wipe up will get the dirty end of the stick.

WAR! WHY NOT?

I.

The whole world to-day is longing for peace; men are hoping and speculating on the prospects of it; politicians are trying to scheme for its speedy arrival; clergymen are praying for it; agitators are discussing it from every standpoint. America wants peace, the onlooking nations of Europe and Asia want peace, and, strange as it may seem to say, even the nations engaged in the war want peace; but each nation fears that if it should surrender, it would not secure true peace at all, but would suffer tremendous loss; consequently it is fighting for peace. Many minds in this country, that were hitherto engaged in various intellectual pursuits and projects, are now directing their genius toward the war question and its solution. And just as the ancient Greek states of Attica, Laconia, etc. quarreled among themselves, but all united against the common enemy, Cyrus, with his Persian host, so it is that many factions in this country and elsewhere that have hitherto quarreled among themselves intellectually and politically, now unite in one voice of protest against that common enemy of mankind—war!

Since, then, all are interested in this great problem, we here endeavor to lay down our considerations on war, and to state, in the few pages afforded, what factors we believe should be nourished, and what steps should be taken to bring about universal and permanent peace. In the first place, therefore, it will

be necessary to look just for a moment into the question, what has been or is the cause of war? We have every reason to believe that no thinking man to-day would maintain that war is an orderly phenomenon of nature. That the good God who made everything in the universe so regular, so exact, so useful, even down to the tiniest plant and insect, and all so obviously for man's higher good, should directly undo the work of his own making and in such an unscientific and ungodly way, is most incredible. Even plagues and tornadoes can be construed to have a wholesome and medicinal purpose. But War seems to have no such virtue. But when stating this we must not forget that the battlefield offers a wonderful opportunity for the practice of heroism, for love of country, for obedience and self-sacrifice, for manly daring and courage, for patience in suffering and preparation for a happy death. War has not infrequently reclaimed the drunkard and the vagabond, and has developed from them the most surprising results in heroic acts. Nevertheless, when properly weighed, war presents more evil than good; and the good is accidental, while the evil is essential. Therefore we say that war is not a part of Nature's designs.

If Nature then is not and cannot be responsible for war, how are we to account for it? We believe it can only be rightly explained by man's free will and deliberate action. Look around about you on every side and see what man has made of himself as an individual. Note the healthy, vigorous man and there you will see the man who has combined a sound constitution with a reasonable living—both of which are of Nature. But the degenerate is the man who has

himself ruined what strength and health that Nature first gave him. In other words, we believe that all things (that is, of Nature) tend in themselves to be good; otherwise there would be more evil in the world than good, and the world itself would cease to exist or go into chaos. But the fact that men do live and get along, even if imperfectly, shows that more in Nature is in our favor than against us. Nature, if unhampered, will take care of herself and man, too, for that matter. It is always man who introduces real evil, not Nature. Yet we are frequently told by men who like to call themselves students and scholars, that war is brought about by "certain laws or forces, working in that direction." It sounds scientific; don't you know? And that has the desired effect. But indeed they are speaking in very vague terms. Precisely, man has brought on war, like he has brought on so many other calamities, by maliciously arranging a combination of the forces which Nature gave him for altogether different purposes. When we say that if man lives naturally, he will live peacefully, we don't at all mean that he should blindly follow every impulse that suggests itself to him. Just as a man would not throw himself before the storm to be annihilated by the elements, but would use his reason to protect himself and to make those very elements his servants, so, instead of allowing himself to be overcome by the storms of passion which arise in his soul, he should use his reason to turn his passions into very useful servants. This, like any other work that is worth while, requires perseverance and manliness. Thus, reason is a necessary part of Nature; and those men who depart from reason and Nature for the sake

of experiencing thrills and momentary sensations and gratifying their immediate impulses and pet passions, are those who have no right to look for peace. Truly I may say of peace what Jules Payot has said of liberty: that it is neither a right, nor a privilege, but a reward. A reward paid and paid certainly to those who labor for it.*

The man, too, who believes in the blind evolution of material forces, with absolutely no design, can never hope for peace, because where man has no free will and the elements rule alone, whatever is, is right. Therefore, if war exists, it is a necessary part of the evolution that has made things what they are, and, therefore, what they should be; it (war) is a necessity; and it will cease only when the forces of evolution will bring about a new set of conditions. Meanwhile we shall sit down and fold our arms and simply wait for peace. But for us, who believe that man has a free will and is largely responsible for many conditions, there is every reason for hope, invention and activity.

We have seen, then, that man, by applying reason (which is of Nature) to the instinctive faculties of Nature, must cause peace. We lay this down if not with mathematical, at least with ordinary scientific certainty. Now how does this principle apply to the present war? The answer is and must be that those who have ordered the present war (not necessarily all those engaged) have long since departed from moral rectitude, or at least from correct thinking.

It must not be understood that just so many capitalists wilfully get together and deliberately seek war for their own direct ends. No. But since men have so long forgotten the dictates of morality, and have plunged into such gross materialism as to seek com-

mercial world-markets at any price (even that of their own souls) it is not very surprising that they should in their desperation, grope, more or less unconsciously, for state help and military protection. But if, in the first place, they had truly appreciated the duty they owed to neighbor, they never should have gone so far as to lose their heads in this mad commercial whirl and dash for millions. Thus, having respected the rights of others, even at their own material expense, they never would have approached an emergency where they would care to enlist the help of the sword and the cannon. Hence we insist that the weakening of man's moral vision and the blunting of his should-be nice sense of right and wrong (namely, his conscience) is at the bottom of the present war.

Here we are told by men who have long desired to vent their hate upon that great conscience of the world, Christianity, that Christianity itself is responsible for the present war. First, let us ask these gentlemen what are the principles of Christianity? Do they know? Have they given this a thought? "Thou shalt love the Lord, thy God, with thy whole soul" etc., "Thou shalt love thy neighbor as thyself," "Love your enemies, do good to them that hate you," "Blessed are the peace-makers, for they shall be called the children of God." Are such maxims as these, when properly carried out, conducive to war and strife? or are they not rather conducive to peace and prosperity? My dear friends, don't come to a too hasty conclusion. Don't be deceived by what looks like Christianity. Christ himself foretold that there would arise false Christs and false prophets; that they would say, "Behold, he is here," "Behold, he is in the

closet!" Don't be deceived because men may and do call themselves Christians or are called so by others, even though such men attend church regularly. "Not everyone that saith to me, 'Lord, Lord!' shall enter into the Kingdom of Heaven, but he that doeth the will of My Father, who is in Heaven, he shall enter the Kingdom of Heaven." Christianity we know has many a time been the cloak and seeming excuse for the most atrocious crimes; but so has Liberty, and so has Justice, and so has Democracy. When men make counterfeits or imitations, they always imitate something that's worth while, that is, if they are wise. The very fact that hundreds of millions throughout the world to-day call themselves Christians, and their ancestors before them for nearly two thousand years, in sunshine as in sorrow, proves pretty conclusively that Christianity and Christian are names that must have some virtue in them. But we ask you if you think that a true Christian spirit would for a moment tolerate the bombardment of a cathedral, the very temple of the God of the Christians?

Do I hear some one insist that Christianity advocates war? Why, reader, whether you be Christian or infidel, the very hatred you bear towards war is the result of nothing else but Christian teaching in the past centuries. War, you may say, after all these centuries is still harsh and cruel. That is true. But it is considered more or less an unavoidable calamity to be ended as soon as possible. But it was not so in Pagan Rome where the warrior went forth with the avowed purpose of conquest, and where, for the sake of gratifying the appetites of the cultured class—the Caesars and their nobility—the amphitheatres were thrown open to the cruel sports of torturing poor dumb beasts, of slaughtering prisoners of war, of mu-

tilating gladiators, and where the thirsty arena drank copiously of the blood of innocent Christian martyrs, who underwent the most detailed and prolonged torments amid the exultant cries and rejoicings of the most refined men, women and children that Rome at that time produced. How different is the attitude of the world to-day! So different indeed that our press, greedy as ever for thrilling pictures and extraordinary accounts, does not dare relate the horrors of the present war, much less present us with photographs of the awful massacre. This, along with the work accomplished by the great peace tribunal of modern and mediaeval Rome, has been one of the many phases of Christianity's mission; a mission that for the most part has been carried on by the millions of silent workers down the ages, who have devoted their life's action and their life's blood to the cause of peace, rather than expend their lung power for the cause, as some of our "modern" friends are doing.

Thus it can easily be seen that the real principles of Christianity, if correctly carried out, would bring about an era of universal and permanent peace. Don't tell me that it is impossible to put these into practice under the present or any other system. This is the excuse of the delinquent; the pretext of the reprobate. The sincere character says, "I'll try, and if I can't do all I'd like to, yet I'll do my best, I'll do my little share." And oh, if everyone only did his best, just his little share (and we can all do something) I don't care how little, what a bright, happy world this would be, even with all its other faults! Don't tell me that one can't be good because conditions prevent; history gives the lie direct to this discouraging theory. Not only have there been great men in the

past whose lives shone forth with surprising brilliance, but to-day there are thousands, yes, tens of thousands, if not millions, who are living respectable, and, in many of these cases, virtuous lives despite the economic conditions around them. I speak as one who has associated with such as have had extensive experience with the poor, and, therefore, as one who is not expressing a wish but stating a fact according to his evidence at hand. Don't tell me this is impossible; haven't we seen men refusing certain work offered to them, merely because the terms did not just suit them? Haven't we seen the sons of well-to-do men actually starving, just because they had too much pride to return to their homes and beg pardon for their waywardness and desertion? Haven't we seen men (possibly innocent) willingly accept the electric chair, rather than "squeal" on any of their comrades? Surely, if men so devoid of moral education as to be found among murderers and thugs can suffer death itself for the sake of a principle, will you tell me that a man who is underpaid (but yet living and getting along) cannot also stand by a principle: the principle of honesty, or the principle of purity?

The trouble, however, with most of us is that we don't really live, we don't think, we don't act nor inhale the atmosphere of vitality and the thousand natural joys of a nappy and contented soul. This is especially true in the large cities, where men merely eke out an existence. Nor is it fair to say that this is true of the poor alone. The rich and many of the middle class are just as wretched in this respect. Rich and poor alike, most of us are ever seeking some exterior entertainment to drown out our own wretch-

edness within. If more men sought their enjoyment in self and the development of character (which, after all, gives the truest kind of happiness) there would be little need of reform agitation. Christian principles then, we can very plainly see, have not been—could not be—responsible for such anti-Christian results as the present conflict.

Moreover, it must be remembered that for many years the attitude of a great many men has been that of a boast, the boast that the yoke and power of Christianity has been overthrown in modern times; that the “Dark Ages” were now past; that to-day we were living in an age of enlightenment, “emancipated from the superstitions and prejudices” of religion and dogma. A prominent citizen of one of the now warring nations exulted some time ago over the wonderful accomplishment, that he had “driven God out of” his native land. Hence the men who are really directing this gigantic, bloody enterprise, not necessarily the political figure heads, the apparent rulers, but the men back of the scenes who want the war for their own selfish interests are not, nor cannot be Christians, although it may benefit some of them to pose as such.

There is a justification for war under one condition: namely that of self-defense. So obvious is this fact that every nation now engaged in the war claims to be on the defensive as a justification for its action. There are some who hold that war is not justifiable under any conditions whatever. But let us ask any one of these gentlemen what he would do, if he and his family were suddenly attacked by a band of outlaws? Would he defend himself? Would he defend his wife? Would he defend his little ones? Would

he defend his aged father or his poor old mother? Or would he stand by and allow them to be brutally beaten, robbed of jewelry and other valuables, precious because of association, and even perhaps cruelly put to death? And will you tell me that any citizen who loves his fellow-citizens and their national honor and welfare, will not be prompt to defend his hearth and home, his altars and institutions? This, in my mind, is the spirit of the patriot—a spirit pre-eminently of love and not, as some would have it seem, of hate. And so it is of gross injustice to blame or criticise those who, from the bottom of their hearts, are defending their cherished rights and who are trying to keep off what they believe to be the aggressor (mistaken as they might be).*

But the fact that war is sometimes permissible appeals to many diplomats as a timely excuse for the satisfaction of their commercial greed, and they therefore hurl millions into eternity and then seek to justify themselves by claiming that they are on the defensive.

It must be remembered that these diplomats hardly realize that they have ever desired war. Their act is one of unconscious self-protection which is the result of their own previous carelessness and greed. (See first paragraph, page 8).

*NOTE.—Christ's injunction "If thy brother strike thee on one cheek, turn him the other" we feel can only be rightly interpreted to mean that all should be free from the spirit of hatred, revenge and retaliation, and can not be construed to forbid defense, whether of principle, of country or of self. Christ did not say, "If thy brother strike thy sister or thy mother on one cheek, turn him the other." In fact He Himself exemplifies the defense of sacred things, notably in driving the money-changers out of the Temple. War for defense is not necessarily hatred or revenge. It is not at all necessary that a man should hate the force that attacks him, whether it be fire, floods, wild beasts or men. It is merely an expedient disposal of a dangerous power.

II.

From a standpoint of antiquity and out-of-date-ness there is a queer little book I have now in mind, that offers a very interesting topic for a moment's consideration. I refer to George Ross Kirkpatrick's "War—What For?" The author of it no doubt intended in this book, like so many other Socialist writers and speakers have, to make propaganda for the Socialist movement by advocating anti-militarism. Mr. Kirkpatrick opens his treatise thusly:*

Suppose that upon the declaration of war, all the railway trainmen, or all the telegraphers, or all the coal miners of both countries should boldly say, ". . . If you do not recall your declaration of war *immediately*, we shall at once quietly and peacefully fold our arms and thus (in loyalty to OUR CLASS) we shall stall every railway train in these two countries (except those carrying milk for children) till you (on the firing line) bare your breasts to hell's sleet from the Gatling-guns."

"Suppose!" Mr. Kirkpatrick. Why **suppose**? Why not **say** and then **act**? In the first chapter of your very interesting, little, ancient manuscript, you have most manfully said:†

I refuse to assassinate you (class brothers) and then hide my stained fists in the folds of *any* flag. I refuse to be flattered into hell's nightmare by a class of well fed snobs, crooks and cowards.

You "refuse," eh? Another supposition? Or did you mean that you were really prepared to follow your cause through thick and thin? Again you say:*

In going to war—I must turn against my own working class and thus make an ass and a cat's-paw of myself.

A little over one year ago one of the "class brothers" defiantly exclaimed:†

*War—What For? 1910 Edition, p. 3.

†Ibid., p. 11.

I would not enlist for such a war (i.e.: the possible Mexican War) and if I should be drafted I would refuse to serve. This may be seditious, but if it is sedition, then bring on your Dick law. I am not afraid.

Now listen to that great oracle of American Socialist wisdom, the "New York Call":‡

The one thing that will abolish war is the workingmen refusing to fight. . . . Socialism holds the peace of the world in its hands to-day. . . . The plutocrats, doddering and senile, may go on bankrupting themselves purchasing fighting gear, but it is up to the Socialists to see that it is not used.

THIS IS WHAT THE SOCIALISTS SAID BEFORE THE WAR. Now what did they DO? They simply went to war, defended their avowed enemies, the so-called "capitalistic" governments of the world, and, in some cases, with a spirit of willingness and volition that is not a little surprising. "The Vorwaerts" is the leading organ of Socialism in Germany, and some kindred Socialist papers, actually appealed to the comrades in that country in support of their native land, as follows:

The Kaiser has shown himself the friend of universal peace. . . . In the case of the present law it is the duty of every Social Democrat (i.e., Socialist) to do his best fighting beside his fellow-countrymen, especially when operations are directed against Russia. We urge comrades to set aside the aims and purposes of their party and have just one fact in mind: that Germany, and, in a large sense, all Europe, is endangered by Russian despotism. Every Social Democrat will be expected to do his duty toward his fatherland, culture and humanity.

Gustave Herve, the Socialist who forced himself into the French war service, despite his physical disability, is reported to have come out in his paper, "La Guerre Social"* with a long article headed:

National Defense First. They Have Assassinated Jaures; We Will Not Assassinate France.

*Ibid, p. 12.

‡From Chas. E. Russell, candidate for governor and later for mayor of N. Y. in his speech at Carnegie Hall, April 27, 1914, quoted in the N. Y. Times the following day.

‡Editorial, July 20, 1914.

§N. Y. Times, Aug. 28, 1914.

Since the beginning of the war, we have heard no word of protest from the European Socialists about their being called to the front. About the middle of March of this year, Liebknecht and Ledebour, two members of the German Reichstag,† criticised some plans of the German army, but even then Ledebour made clear that he spoke before this assembly "as a Socialist and a German patriot." "I have done this," he said, "in the interest of my beloved Fatherland and of Europe." The Socialist Deputy, Philip "Scheidemann, said that the Socialists had the same grounds for voting the war credits as they had on Aug. 4 and Dec. 2, and would vote for the budget." It must be remembered too that war appropriations were voted for by the Socialists in the Reichstag several months before war was declared.*

THIS IS WHAT THE SOCIALISTS DID. Now comes (**how do they explain their action?**) Allan L. Benson,† one of the leading American "class brothers" is reported to have said:

Socialists are human; they are home-lovers. Like everybody else, they resent attacks upon their respective countries. Wherever we were—in Germany, France or Belgium—we had the ordinary white man's hatred of invasion; and the war came on so suddenly that we had no opportunity to meet and exchange views. Given a month's notice, the Socialists of Germany might have united with the Socialists of France to resist war, even to the extent of martyrdom.

The best of all the comments on the situation, however, is that of Mr. John R. McMahon, a prominent American Socialist, because it is most honest; and we especially advise our readers to examine the whole of this article, which appears in the weekly paper, the "Independent" of October 12th, 1914, of which we here quote in part. Mr. McMahon says:

*N. Y. Call, Aug. 21, 1914.

†N. Y. Times and N. Y. Sun, March 21, 1915.

Not an apology nor an excuse for European Socialism will bear examination. "We had not agreed upon a practical anti-war program." A dereliction to excuse a crime; you violated a cardinal principle, the spirit, if not the statutory letter. "We would have been shot if we had refused military service." Better shot for the Cause than alive for Capitalism. . . . "Socialists are not martyrs." Then they should quit mouthing "revolution." A little Socialist martyrdom, a few thousand Socialists shot for refusing to be traitors, would have saved a world of horror. "If we had not gone with tide, we would have lost our influence." Your influence is forever gone, except as henchmen of the ruling class. . . . You cannot plead ignorance. You have the light. You act deliberately. . . .

"What explanation, not excuse, for a colossally lamentable situation may be given, consists firstly in the inherent character of the Socialist movement. It is a movement of the proletariat and partakes of the weakness, ignorance, sentimental enthusiasm and inefficiency of the proletariat. It especially attracts cranks, failures and weaklings. It is a hospital for cripples, and a haven for the feebly discontented and the visionary. . . .

"A weak and incompetent proletariat has produced leaders of its own sort, dry rotted parliamentarians, talkers of great brilliance and no practical ability. Always orators never practical men. American as well as European Socialists have chosen as their speakers the best and noisiest talkers. These talkers have proved worse than worthless in a great crisis.*

THIS IS HOW THE SOCIALISTS EXPLAIN WHAT THEY DID. The whole cause for Socialism's great failure, at least in my mind, is that they never taught individual morality, never insisted upon the great importance of personality and of leadership, refused to recognize any considerable form of centralized authority, and never inculcated the importance of placing principle above material gain, especially when they held that there is, in all probability, no hereafter, and therefore, a man is to gain his all right down here.

Note: N. Y. Call, September 8th, 1914, report one-third of the German army to be socialists. And yet Socialists tell us that they were too weak to resist.

*Herman Ridder, Staats Zeitung, Autumn, 1914.

†North American, Philadelphia, Sept. 15, 1914.

But do Socialists really object to war and bloodshed after all? Let us refer to the Socialists themselves on this point, queer as it may seem. John Spargo,* a leading American Socialist, has written:

I am not opposed to sabotage because of any love of law and order, or because of any regard for the rights of property. . . . If the class to which I belong could be set free from exploitation by violation of the laws made by the master class, by open rebellion, by seizing the property of the rich, or setting the torch to a few buildings, or by the summary execution of a few members of the possessing class, I hope that the courage to share in the work should be mine. I should pray for the courage and hardness of heart necessary.

Victor L. Berger,† a Socialist who has actually been elected Member of Congress from Wisconsin, has expressed himself in this view:

In view of the plutocratic law-making of the present day, it is easy to predict that the safety and hope of this country will finally lie in one direction only—that of a violent and bloody revolution. Therefore, I say that each of the 500,000 Socialists and of the two million working men who instinctively incline our way, should, besides doing much reading and still more thinking, also have a good rifle and the necessary rounds of ammunition in his home, and be prepared to back up his ballot with his bullet, if necessary.

Richard Perrin, a writer for the "New York Call,"‡ stated it as follows:

Let us acknowledge the truth frankly, and say we care not a peanut for the ethical aspects of the question: let us admit that our sole concern is the acquisition of political power in order to enable ourselves to win full economic power. Let us admit if crime (as defined by capitalist law) and violence are calculated to further the movement, we are prepared and willing to use them.

Dr. Bouck White, in his debate* with Dr. John W. Hill, said:

If violence would do the trick, there is no violence we would not resort to. If dynamite would blow from the earth the capitalist class, we would sell the coats from off our backs to-morrow to buy the dynamite with which to do it. (Comment: loud and prolonged applause.)

*Syndicalism, Industrial Unionism and Socialism, pp. 172, 173.

†Social Democratic Herald, July 21, 1912.

‡N. Y. Call, June 11, 1912.

Frederick Engles,[†] one of the co-founders of Socialism some half a century ago, stated:

The proletarians in despair will seize the torch . . . the vengeance of the people will come down with a wrath of which the rage of 1793 gives no true idea.

Again, the "Appeal to Reason," a Socialist paper claiming a million circulation, testifies as follows:

Labor demands all the products of its hands—and it is going to have them, let the consequences be what they will. It may cause the slaughter and massacre of millions. None has a right to live who will not help to produce the wealth that sustains the people of the planet.

These are some of the testimonials from honest sources. On the other hand there exists a veritable horde of busy bees who do their utmost on all occasions to promote the cause of Socialism by any means at hand. When truth serves their purpose, they tell it, at the same time blowing their own horn and quoting a superabundance of statistics. When lying is necessary they use it, making up for argument by repetition of statement of boldness of assertion. They teach doctrines which range anywhere from slight social reform to violent anarchism, according to the temperament of the person about to be converted to that thing to be called Socialism. This new line of tactics reminds me of the accommodating grocer, who, whenever a customer wanted cheese, always politely inquired, "Do ye want it mild or strong, mum?" If the party wanted it mild, he would cut the cheese from a certain piece, and if strong was wanted, he would cut it off the same piece. For he had only one kind of cheese in his store.

*In the Debate at Carnegie Hall, May 7, 1913.

[†]"Working Class of England."

And so it is rather unsafe to place our entire confidence in **those** socialists whose sole aim is to swell the prestige and the voting capacity of their respective parties. Let us therefore be forewarned.

Among the many strategies exploited by these schemers is the "emotional game," the "soft stuff," to use common expressions. In this way they weave a magic web around their victims. They begin by stating facts about war, and then they gradually work up in emotional intensity, picturing the awfulness of the situation until they have their listeners or their readers spell-bound. Then they proceed to **tell** them that the Socialists are the only ones who recognize the evil of war, and that they are the only ones with a remedy. Then they advance a few plausible statements to support their theory and finally remove the hypnotic state, leaving their poor victims with the belief that Socialism alone is opposed to war and is so because of its love and sympathy for suffering humanity. This is the trap. Yet we have seen that some of the leading Socialists are ready to become soldiers to-morrow, if the Red Flag should call them.

Are the Socialists opposed to war? Yes and no; they are opposed to such war as tends to divide their ranks, and thus tend to weaken their forces for their own great war to come. But it is indeed as laughably silly to say that Socialists object to war on humanitarian grounds as it would be to say that friendly thieves do not steal from one another because of their love for honesty!

WHAT THE GEOMETRIC TAX RECOGNIZES AND STRIVES FOR

(1) That the Russian "Bolshevik" (Socialist) movement is a declared menace to the civilization, economics and governments established in all nations; specially to that of the United States. It will advance more conspicuously the thought of atheism introduced in literature by Kant, Hegel, Fichte and Marx. And, because of evidently bad economic conditions now ruling in the United States, occasioned by being governed in fact by the theories of Alexander Hamilton, in one word concentration, the American people are in danger of worshipping "False Gods," as misguided people have done in the past, bending the knee and making obeisance to them, and courting destruction to our instinctive religious observances and the economical and governmental construction of the State.

(2) That the American Government should have a chance to continue its governing mission under the controlling natural power of distribution, the principle of Thomas Jefferson, now that the governing principle of concentration, the principle of Alexander Hamilton, is about to disappear. It is either the acceptance of Jefferson's principles, or, by the inexorability of the times, we will, perhaps, sink under the dominant principle of confiscation—Socialism representing the anarchy of democracy.

(3) That by an Article amendment to the Constitution, we would install the principle of Jefferson, whereby true capital and wealth may have a reasonable safety with a rightful dividend for its use; to reservoir it to the possession of its ownership, safe but for the use of those who must work to live. In other words, to make of it a base for prosperity, for the American people to stand upon, likened to the base of the earth upon which life is protected from destruction.

(4) That recognition should be given to the fact that private business does not mean public business; that the Constitution assures its inviolability; that refutation must be made of the several decisions of the U. S. Supreme Court that the corporation is a person and that it has the same powers in government and in business as the natural person; that, as the Constitution having no words in its text to define the powers of a corporation, its regulation, the distribution of its earnings, it is now high time to correct this error made by the U. S. Supreme Court sitting as a bureaucracy to govern.

(5) That our prosperity has come because that men of every stage of society have worked mentally and physically to draw from nature its increment of wealth, the power representing the age of plutocracy. This places labor predominantly in the forefront of productivity and what it earns must go, under the philosophy of Americanism, to the powers which have created it.

(6) That taxation should be paid by the beneficiary subject to government in the exact ratio and proportion as that subject has been favored by the powers of government to obtain from other citizens a yearly profit or income. That the sum of the tax shall be mathematically gained by computing it upon the base of the concentrated yearly profits what the measurement of the one-one-millionth of the square of those profits mathematically prove to be. This proposition will give to the National Government not less than \$1,000,000,000 annually, possibly a great deal more, dependent upon what plan of de-centralization should be practiced subject, of course, to the words of the amendment as ratified to the Constitution by the people. Furthermore, under our Government Ownership proposition, the Government would receive, as the owner of corporate securities, from corporations an amount of money annually exceeding \$3,000,000,000 in additional revenue. This latter sum represents that much relief to our citizens in taxation by the acceptance of our plan for government ownership.

WHAT THE GEOMETRIC TAX MEANS

- IT MEANS: That Socialism, when the Geometric Tax principles are a part of the Constitution, will have no power to turn the American people from their faith in God, nor their belief that they are to inherit a place in the Kingdom of God.
- IT MEANS: The preservation and sanctity of religious observances. It condemns the atheism and materialism of the socialist philosophy.
- IT MEANS: That the Geometric Tax promotes co-operative individual initiative in industry and in wealth, and, by contrast, opposes the collectivism of Socialism.
- IT MEANS: That persuasion, displacing concentration, will become the natural governing law to maintain human justice among people of equal degree in sovereignty. **sovereignty, when backed by an inflexible distribution.**
- IT MEANS: That capitalism, instead of striving to satisfy human selfishness, will be eager to lend itself for the public welfare.
- IT MEANS: That labor organizations will be more anxious to please the consumers of their product than to have their minds centered upon higher wages and less hours.
- IT MEANS: That our industrial and agricultural workers would abhor the thought of direct action to obtain a recognizance of the rights fundamentally belonging to labor.
- IT MEANS: That labor, having then the power to conserve its own integrity, would inherit the fruits of labor as Abraham Lincoln foretold in his famous saying that "labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not existed first. Labor is the superior of capital and deserves much the higher consideration."
- IT MEANS: That capital and labor combined will then have power of initiative in business enterprises, free from such restrictive laws as the Sherman Anti-trust law; their rights must be respected in corporate industrialism, if the American people are to enjoy personal liberty and to have individual ambition to thrive and do well.
- IT MEANS: That both capital and labor will then derive Constitutional justice in such measurement as to make it naturally impossible for strikes or lockouts to occur.
- IT MEANS: That the loss of human vitality, accumulating each day as the laborer toils, will, in old age, be accounted and paid for in the exact ratio and proportion as he had given production to the community in his working days.
- IT MEANS: That National taxes will be paid by the profit-makers, and that they will have no power to transfer their burden to the backs of the consumers.
- IT MEANS: That the American people will have power, by inaugurating the Geometric Tax plan for Government Ownership, to relieve citizens from paying National taxation of an amount greater than \$3,000,000,000.
- IT MEANS: That the vision of "Equal Sovereignty" with an "Equal Opportunity" to every citizen may come true as an actual fact, because of a Constitutional autocracy to govern within the lines of a democracy.
- IT MEANS: That, as Anti-Socialism is the natural defender of pure Americanism, it will necessarily call upon the American people supporting its cause, to give earnest heed to the study of the Federal Constitution, the history of the American Government, and the aims and purposes of the American form of Government.
- IT MEANS: That the owners of American wealth, and the great minds controlling industry, will be much more concerned about the safety of wealth already garnered, and the industry already founded, than the making of an unusual and immoral future profit.
- IT MEANS: The Hamiltonian Federalist Party failed in 1812: The Government was stabilized under Jeffersonianism by James Madison. The Whig Party failed in 1852: The Government was again stabilized under Jeffersonianism by Abraham Lincoln. The concentration of political, industrial and wealth power is again at the brink. Jeffersonianism or Socialism, both distributing powers in government, the "Lady or the Tiger," is now the "Bolsheviki" before the people. Which shall it be?

ORGANIZATION

PURPOSES AND PLANS

AMERICAN CONSTITUTIONAL ALLIANCE



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(1) The American Constitutional Alliance is organized by American patriots for the purpose of creating an influence for purity in all legislative and political actions;

(2) To induce a more general knowledge of the ideals of Americanism, emanating from the Federal Constitution, and to advance the belief that the fundamental governing power of the nation should be grounded within the Constitution in fact, as well as theory, and should not be created by the legislatures of the several states, nor by Congress;

(3) To induce the sovereign people to take upon themselves a mentorship over men desiring public office and places of responsibility in American political affairs, so that the Government need not be afflicted by politicians seeking positions for self-aggrandizement only;

(4) To oppose government by Bureaucracy, the antithesis of self-government as established by the Federal Constitution;

(5) To secure the recognition of the Federal Constitution as the "supreme law of the land," representing the will of the people as the sole governing power, so that under it and its amendments, the Nation may become more and more actually self-governing;

(6) To defend the rights of private ownership of property and the maintenance of the profit system;

(7) To recognize that corporations derive their chartered powers from the State—the people—and that they should therefore be governed by the laws of the people and not by the absentee capitalist nor by a bureaucratic form of labor unionism;

(8) To promulgate the abolishing of the Hamiltonian theory of taxation, *i.e.*, that government should be supported in the last analysis by an indirect tax upon consumption; and in its place, secure the adoption of the Jeffersonian theory of a direct tax upon profits and incomes. To prevent these taxes from being shifted to the backs of the consumers, the American Constitutional Alliance advocates that the mathematics belonging to the Geometric Tax principle be so applied that equity and justice may thereby be dispensed to every American citizen in the exact proportion as each is entitled to it through the government installed by its citizenry;

(9) To accord persuasion, through enlightenment and constitutional provision, a governing power superior to that of legislative concentration, the American Constitutional Alliance advocates that the American people add the Geometric Tax amendments to the Constitution, so that an inflexible rule governing distribution may be created and thereby support the morals of that which is an integral part of pure ethics in government.

(10) Therefore, to preserve the good created in the nineteenth century for the use of the civilization of the future, the American Constitutional Alliance calls upon true Americans, with real patriotism in their souls, to come forward and form club Alliances, each center electing a member to the State Executive Committee and permit the Chairman of this committee to automatically take his place as a member of the National Executive Committee stationed at New York City.

The American Constitutional Alliance believes that the Geometric Tax on incomes and profits, in connection with its plan for Government Ownership, will give to the National Government an income of more than \$5,000,000,000 annually, without hurt or reaction to the American people. Send 20 cents in stamps to the Anti-Socialist Press, 117 West 132d Street, New York, for a copy of "Americanism, A Contrast to Single Tax and Socialism," and a copy of "The Menace of the I. W. W." with the remedy specifically outlined to cure all troubles now existing between capital and labor and for the safety of American wealth to its owners. **THESE TWO BOOKS HOLD THE KEYS TO UNLOCK THE MYSTERIES SURROUNDING THE DEMOCRATIC FORM OF SELF-GOVERNMENT.**